But how is this evolutionary intention in Nature to fulfil itself, by what power, means, impulsion, what principle and process of selection and harmonisation? The method adopted by the mind of man through the ages has been always a principle of selection and rejection, and this has taken the forms of a religious sanction, a social or moral rule of life or an ethical ideal. But this is an empirical means which does not touch the root of the problem because it has no vision of the cause and origin of the malady it attempts to cure; it deals with the symptoms, but deals with them perfunctorily, not knowing what function they serve in the purpose of Nature and what it is in the mind and life that supports them and keeps them in being.

Moreover, human good and evil are relative and the standards erected by ethics are uncertain as well as relative: what is forbidden by one religion or another, what is regarded as good or bad by social opinion, what is thought useful to society or noxious to it, what some temporary law of man allows or disallows, what is or is considered helpful or harmful to self or others, what accords with this or that ideal, what is prompted or discouraged by an instinct which we call conscience,—an

amalgam of
all these view-points is the determining
hetero-
geneous idea, constitutes the complex
substance, of
morality; in all of them there is the
constant mixture
of truth and half-truth and error which
pursues all
the activities of our limiting mental
Knowledge-
Ignorance. A mental control over our
vital and